CONSTITUTION (SECOND AMENDMENT) ACT 1974

(QADIANI ISSUE)



A Research Work by:

Muhammad Zia ul Haq Chohan

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PRESENTED BY:

MUHAMMAD ZIA UL HAQ CHOHAN

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THE FINALITY OF PROPHETHOOD:

It is the most important article of the Islamic Faith that Hazrat Muhammad (blessings and peace be upon him) is the last and final Prophet of Almighty Allah. Rejecting this belief or trying to explain it in some other manner is explicit apostasy. So, no matter what happens, Muslims can not compromise on this belief in any sense.

One hundred and thirteen years ago, an agent of British Imperialism Mirza Ghulam Ahmed Qadiani claimed his false prophethood. Muslims started struggle against him but he continued his treacherous activities under British protection. Through Constitution (Second Amendment) Act 1974, Muslims of Pakistan succeeded in declaring Qadianism a non-Muslim minority.

A BRIEF HISTORY OF THE IMPOSTORS OF PROPHETHOOD:

The Holy Prophet (blessings and peace be upon him) informed us that:

> Verily thirty liars will be born in my Ummah, every one of them will claim to be a prophet, though I am the last Prophet and there will be no Prophet after me.[1]

All impostors of prophethood claimed to be Muslims but they are unanimously declared infidels by the Ummah. A brief history of such impostors is as follows:

1. Aswad Ansi claimed to be a prophet in Yemen in 11 A.H. He was killed by Hazrat Feroz Dailami by the order of The Holy Prophet (blessings and peace be upon him). So it was established that it is the Sunnah of The Holy Prophet (blessings and peace be upon him) to kill the false claimant of prophethood to safeguard the belief of the finality of the prophethood.

2. The first battle for the cause of preservation of the finality of the prophethood was against Tulaiha Asadi. Hazrat Zarar bin Azwar led the Muslim Army on the order of The Holy Prophet (blessings and peace be upon him) but before the conclusion of battle the Muslim Army rushed back to Madina Munawwara as they heard the news of the most sorrowful incident of the Islamic history, that is, the demise of The Holy Prophet (blessings and peace be upon him). Later on, Hazrat Abu Bakkar Siddiq sent an army in the leadership of Hazrat Khalid bin Waleed for the same mission. Tulaiha's army defeated but he himself ran to Syria. When Hazrat Umar Farooq became the Second Caliph of Islam, Tulaiha came in Madina Munawwara and repented on his blessed hands and became a true Muslim.

3. The first battle after the blessed demise of The Holy Prophet (blessings and peace be upon him) was against Musailma Kazzab in 12 A.H. Hazrat Khalid bin Waleed defeated Musailma's army. Musailma was killed by Hazrat Wahshi. In this battle one thousand and two hundred Companions of The Holy Prophet (blessings and peace be upon him) got martyrdom. This shows the commitment of the Companions with the cause of the finality of the prophethood.

4. Mukhtar bin Abi Ubaid Saqfi was next claimant. He was killed by the army of Hazrat Mas'ab bin Zubair in 67 A.H.

5. Haris bin Saeed, the next liar, was killed by the order of Abdul Malik bin Marwan in 69 A.H.

6. Mugheera bin Saeed Ajli was also a claimant of prophethood. He was burnt by the ruler of Iraq Khalid bin Abdullah in 119 A.H.

7. Bayan bin Sam'an, another claimant of prophethood was also burnt with Mugheera Ajli by Khalid bin Abdullah.

8. Baha Fareed Naishapuri was killed by Abu Muslim Khurasani due to his false claim of prophethood.

9. Ishaq Kharas was killed by Khalifa Abu Jafar Mansoor due to his claim of prophethood.

10. Ustad Sais Khurasani was also killed by Khalifa Abu Jafar Mansoor.

11. Ali bin Muhammad Kharji claimed prophethood and was defeated and killed by the army of Abul Abbas on the order of Khalifa Mo'tamad in 207 A.H.

12. Babak bin Abdullah was killed on the order of Khalifa Mo'tasim in 222 A.H.

13. Ali bin Fazal Yamni was poisoned by the people of Baghdad in 303 A.H.

14. Abdul Aziz Basandi was killed by an Islamic Army in 322 A.H.

15. Hamim Majlisi was killed in a battle in 329 A.H.

16. Abu Mansoor Barghawati was killed by Balkain bin Zuhri in 369 A.H.

17. Asghar Tughlabi was imprisoned by Nasrud-Daula and died in jail in 439 A.H.

18. Ahmed bin Qasi was imprisoned by Abdul Momin and died in jail in 560 A.H.

19. Abdul Haq Marsi was died due to over bleeding from an injury in 667 A.H.

20. Abdul Aziz Tarablasi was killed by the order of the ruler of Tripoli in 717 A.H.

21. In Indian Subcontinent Mirza Ghulam Ahmed Qadiani was a treacherous of Islam. He also claimed prophethood in 1326 A.H.[2]

Islamic history shows us that whenever any liar emerged with a claim of prophethood, Muslim rulers took immediate action and killed him according to the Sunnah of The Holy Prophet (blessings and peace be upon him) and his blessed Successors. Unfortunately, Mirza Qadiani claimed prophethood in the era of Britishers who were not only his supporters but also his guardians. They provided him full police security.[3] In these circumstances there was only one option left with Muslims; to refute him through speeches, lectures, books, verdicts and debates. Ulama performed their duties well on time to save Muslim masses from Qadiani sedition. As a result of ninety years long struggle of Ulama, the National Assembly of Pakistan passed second amendment in the Constitution of 1973 to declare Mirza Qadiani and his followers Non-Muslims.

INTRODUCTIN OF MIRZA GHULAM AHMED QADIANI:

Mirza Ghulam Ahmed Qadiani was born on February 13, 1835 in the village Qadian of District Gordaspur (East Punjab) in a Ghair Muqallid family. He got basic education in Urdu and Persian and joined Deputy Commissioner's Court Sialkot in 1864 as a clerk. In 1868, he resigned from job and shifted to Qadian. The sequence of his claims is as under:

- Revivalist (Mujaddid) 1882
- Guided person (Mahdi) & Promised Jesus (Masih Mauood) 1891
- Reflective and projective Prophet (Zilli & Baroozi Nabi) 1899
- Prophet with a Shariah November 5, 1901

The list of his absurd inspirations, false claims and fruitless prophesies is very long. He was habitual of using abusive and obscene language for his opponents. His books are full of insulting remarks for Prophets, Ahle Bait and the Sahaba. He was proud to be an agent of British Imperialism.

He died on May 26, 1908 in the Ahmadiyya Building Lahore and buried in Qadian.

The followers of Mirza Qadiani called themselves AHMEDIS but Muslims call them QADIANIS and MIRZAIS. Mirza Ghulam Ahmed and his followers refuted the belief of the finality of prophethood practically but verbally they still claim to have faith in it. They claim that the meaning of Khatam is not last but it is the most excellent. Qadianis say that the prophethood of Hazrat Muhammad (blessings and peace be upon him) is so excellent that all other Prophets got prophethood with his blessings. Indeed Hazrat Muhammad (blessings and peace be upon him) is the mercy for all worlds and the most excellent personality of the universe but such distortion in the meaning of Khatam is completely opposite to the verses of Holy Quran and traditions of The Holy Prophet (blessings and peace be upon him). Mirza Ghulam Ahmed Qadiani got this non-Islamic concept from the books like Taqwiyyat-ul-Iman (تقویۃ الایمان) and Tahzeer-un-Nas (تحذیرالناس) and constructed the building of his false prophethood on the ground provided by such literature. Mirza Nasir Ahmed[4] presented the statements of these books in the

National Assembly of Pakistan (NAP) in 1974 to protect the false prophethood of his grandfather.[5]

ROLE OF ULAMA AGAINST QADIANISM:

The list of Ulama who worked against Qadianism is very long. Here, only a few of them can be introduced:

1. **Maulana Ghulam Dastageer Qasoori:** He was the first Islamic scholar who refuted the beliefs of Mirza Ghulam Ahmed Qadiani and invited him to repent. The names of his historic books at this topic are:
   - Tahqeeqat-e-Dastageeria Fi Radde Hafawat-e-Baraheenia تحقیقاتِ دستگیریہ فی ردِ براہینیہ ہفواتِ (1883)
   - Rajmush-Shayateen Beradde Ughlootatil Baraheen رجم الشیاطین بردِ أغلوطات البراہین (1886)
   - *Fathe Rahmani Bar Daf'e Kaid*-e-Qadiani فتحِ رحمانی بر دفعِ کیدِ قادیانی (1896)
2. **Mufti Pir Ghulam Rasool Naqshbandi Amritsari:** He wrote Al Ilhamus-Sahih Fi Asbat-e-Hayatil Masih الالہام الصحیح فی اثباتِ حیات المسیح in 1893.
3. **Qazi Fazal Ahmed Naqshbandi Ludhianvi:** He wrote the following books to refute Qadianism:
   - Kalma-e-Fazl-e-Rabbani Bajawab-e-Auham-e-Ghulam Qadiani کلمۂ فضلِ ربانی غلام قادیانی بجوابِ اوہامِ (1896)
   - Jamiat-e-Khatir جمعیتِ خاطر (1915)
4. **Maulana Hamid Raza Khan Qadri Barelvi:** He was the elder son of Maulana Ahmed Raza Khan Qadri Barelvi. He wrote As-Sarimur-Rabbani Ala Asraafil Qadiani الصارم الربانی علیٰ اسراف القادیانی in 1898 to refute Mirza Ghulam Ahmed Qadiani.
5. **Maulana Ahmed Raza Khan Qadri Barelvi (Commonly known as Ala Hazrat):** His status in the refuters of Qadianism is the highest. His invaluable books and verdicts played a great role in unveiling Qadiani sedition. He wrote:

- Jazaullahe Aduwwahu Be Ibaaehi Khatmun-Nabuwwa جزاءُ الله عدوه باباءهختم النبوة (1899)
- As-Suo Wal Iqabu Alal Masihil Kazzab السوء والعقاب على المسيح الكذاب (1902)
- *Al Mustanadul Mo'tamad* المستند المعتمد (1902)
- Hussamul Haramain حسام الحرمين (1906)
- Al Mobeen Khatamun-Nabiyyeen المبين ختم النبيين (1908)
- Al Jabalus-Sanaviyye Ala Kuliyatit-Thanaviyy الجبل الثانوى على كلية التهانوى (1918)
- Al Jurazud-Dayyani Alal Murtaddil Qadiani الجراز الديانى على المرتد القاديانى (1921)

Hussam ul Haramain contains the most important verdict of Ala Hazrat in refutation of Mirza Ghulam Ahmed Qadiani and his cherishers Muhammad Qasim Nanotvi, Rasheed Ahmed Gangohi, Khalil Ahmed Ambethvi and Ashraf Ali Thanvi. This verdict was authenticated by thirty five Ulama of the two blessed cities (Makkah Mukarrama and Madina Munawwa). Two hundred and sixty eight Ulama of Indian subcontinent also authenticated this verdict afterwards. These authentications were separately published entitled As-Sawarimul Hindiyya الصوارم الهنديه .

6. **Pir Syed Mehr Ali Shah Golarvi:** He wrote Shamsul Hidaya شمس الهدايه in 1899 to refute Mirza Ghulam Ahmed Qadiani. On the challenge of Mirza Qadiani, a debate between Mirza Qadiani and Pir Syed Mehr Ali Shah was announced in Badshahi Masjid Lahore on August 25, 1900. Pir sahib and other eminent scholars of Ahlus-Sunnah reached in Badshahi Masjid but Mirza did not come. Pir Mehr Ali Shah wrote another momentous book Saif-e-Chishtiaee سیفِ چشتیائی against Mirza Qadiani in 1902.
7. **Maulana Hassan Raza Khan Qadri Barelvi:** He was younger brother of Ala Hazrat Barelvi. He has the honour of issuing the first monthly magazine to refute Qadianism in 1905. Its name was Qahrud-Dayyan Ala Murtaddin Be Qadian قہر الديان على المرتد بقاديان. His famous book against Qadianism Hidayat-e-Noori Bajawab Ittelahe Zaroori ہدایتِ نوری بجواب اطلاعِ ضروری was first published in Qahrud-Dayyan in a series.

DR. MUHAMMAD IQBAL AND QADIANISM:

Pandit Jawahar Lal Nehru wrote three articles in The Modern Review of Calcutta in 1935 and advocated for Qadianism while criticizing some Muslim groups for lack of tolerance in inter-communal and religious matters. Iqbal responded by highlighting the importance of Muslim belief in the Finality of Prophethood of Hazrat Muhammad (blessings and peace be upon him), conceptual poverty of the Qadiani mission and its potential for dividing the Muslims in their religio-socio-political outlook. He also wrote a letter to Pandit on June 21, 1936. In this letter he wrote:

> I have no doubt in my mind that Ahmadis are traitors both to Islam and to India.[6]

In the same year Dr. Iqbal wrote Qadianis and Orthodox Muslims and declared that the integrity of Muslim society is secured by the idea of the Finality of Prophethood alone. In this connection, he declared that Qadianis are a rebellious group and raised a very important question to those who were advising tolerance to the Indian Muslims:

> Is it then fair to preach toleration to the parent community whose integrity is threatened and to allow the rebellious group to carry on its propaganda with impunity, even when the propaganda is highly abusive?[7]

Dr. Iqbal suggested that the Qadianis should be declared a separate group from the Muslims. He wrote:

> The best course for the rulers of India is, in my opinion, to declare the Qadianis a separate community. This will be perfectly consistent with the policy of the Qadianis themselves, and the Indian Muslim will tolerate them just as he tolerates other religions.[8]

JINNAH AND QADIANISM:

A senior Pakistani journalist Mr. Nayyar Zaidi quotes that when Quaid-i-Azam was asked about Qadianis he said:

> My opinion is same as that of religious scholars and the whole Ummah.[9]

According to Muhammad Ahmed Tarazi, facts reveal that Quaid-i-Azam became aware of the doubtful and dangerous intentions of the Foreign Minister Ch. Zafarullah Khan about Pakistan. Raja Sahib of Mahmoodabad visited Karachi in 1948. Quaid-i-Azam said to him about the Foreign Minister:

> I am keeping an eye on him and waiting for a suitable time.[10]

KHATM-E-NABUWWAT MOVEMENT 1953:

Qadiani Foreign Minister of Pakistan Chaudhary Zafarullah Khan addressed a public gathering in Jehangir Park Karachi on May 18, 1952 and said:

- Ahmadiyyat was a plant implanted by God Himself.
- This plant had taken root to provide a guarantee for the preservation of Islam in fulfillment of the promise contained in the Qur'an.
- If this plant were removed, Islam would no longer be a live religion but would be like a dried up tree having no demonstrable superiority over other religions.[11]

Muslims all over Pakistan started public demonstrations against this statement. All Pakistan Muslim Parties Conference was held in Theosophical Hall Karachi on June 2, 1952. This conference presented the following three demands to the Government of Pakistan:

1. Qadianis should be declared a non-Muslim minority.
2. Ch. Zafarullah should be removed from the office of Foreign Minister.
3. Qadianis should be removed from all key posts.

On July 13, 1952 All Pakistan Muslim Parties Convention was held in Barkat Ali Muhammadan Hall Lahore. Here, a Council of Action (Majlis-e-Amal Tahaffuz-e-Khatm-e-Nabuwwat) was formed to boost the movement against Qadianis under the presidentship of Maulana Abul Hasnaat Syed Muhammad Ahmed Qadri (President of Jamiat Ulama-e-Pakistan and Khateeb of Masjid Wazir Khan Lahore). Hundreds of Ulama were imprisoned during this movement but Government did not paid any attention to the demands of Muslim masses. With the passage of time the district-level leaders of Punjab Muslim League started participating in Khatm-e-Nabuwwat movement. They published handbills and posters and presided over public gatherings to protest against the attitude of Central Government. Provincial Muslim League tried to control Muslim Leaguers to participate in this movement but failed. At last, due to the pressure of Muslim Leaguers, the Chief Minister of Punjab and President Provincial Muslim League Mr. Mumtaz Daultana had to announce the following in Hazuri Bagh on August 30, 1952 in a public gathering:

> In the matter of Khatm-e-Nabuwwat, I have the same belief which a Musalman should have. According to me all those who do not believe the Holy Prophet to be the last of the Prophets are outside the pale of Islam. I go further and say that to raise any argument on the doctrine of Khatm-e-Nabuwwat itself amounts to kufr because an argument is possible only where the matter admits of some doubt. The belief in Khatm-e-Nabuwwat is a part of our faith and it is above all argument and logic. The Mirzais are themselves responsible for the hatred that has been created against them because of their separatist tendencies. They are separate from us in every department of life and have confined their personal, political and social activities to their own class. The Qadiani officers have been guilty of partiality towards men of their own community as several allotments were

made by them merely on the ground of the allottee being a Mirzai. This was an abuse of their official position.[12]

Majlis-e-Amal deputation met the Prime Minister Khawaja Nazimud-Deen but he refused to take action against Ch. Zafarullah. As a result, All Pakistan Muslim Parties Convention Karachi (January 16-18, 1953) demanded resignation of the Prime Minister.

A deputation of Majlis-e-Amal in the leadership of Maulana Abdul Hamid Badayuni met the Prime Minister on January 22, 1953 but he again refused to fulfill the demands of Muslim masses. During the Lahore visit of the Prime Minister, a deputation of Majlis-e-Amal led by Maulana Abul Hasnaat met him in Governor House on February 16, 1953 but, once again, he refused to accept the demands.

Government arrested all central leaders of Majlis-e-Amal from Karachi on February 26, 1953. Maulana Syed Khalil Ahmed Qadri (son of Maulana Syed Abul Hasnaat) and Mujahid-e-Millat Maulana Abdus Sattar Khan Niazi came forward to lead the movement. Their headquarters was Masjid Wazir Khan. Thousands of volunteers of Khatm-e-Nabuwwat movement were arrested from Punjab to crush the movement.

On March 4, 1953 as a result of police violence a child was killed in Lahore. Demonstrators were having Quran-e-Majeed with them. Due to the police violence on a volunteer, his Quran-e-Majeed fell down. When he was trying to pick it up, Deputy Superintendent of Police Mr. Firdaus Shah kicked the Quran-e-Majeed and it fell down on the road. This sorrowful event caused great agitation and the DSP was killed by the masses.[13] Curfew was imposed in Lahore and thousands of volunteers were injured and many killed by police firing. On March 6, 1953 first Martial Law in the Pakistan history was enforced in Lahore to crush the movement. Maulana Syed Khalil Ahmed Qadri was arrested from Masjid Wazir Khan on March 8. Mujahid-e-Millat Maulana Niazi was a member of Punjab Assembly and he planned to attend Assembly session on March 9 to move resolution against Qadianis but the session was postponed till March 22. Mujahid-e-Millat went to Qasoor and stayed at the

residence of Sheikh Fazlud-Deen. On March 22, when he was about to leave for Lahore, Police came and arrested him. On April 16, proceedings of an Army Court started against Mujahid-e-Millat and on May 7, the court announced its decision. The Judge (an Army Official) showed the decision to Mujahid-e-Millat written on a piece of paper:

	You will be hanged by neck till you are dead.
Mujahid-e-Millat:	Is that all? I was prepared to take more than that. If I would have got one hundred thousand lives, I would have laid down those lives for the cause of Holy Prophet Muhammad (may the peace and glory of God be upon Him).
Judge:	Please sign it.
Mujahid-e-Millat:	I will sign it when I kiss the rope.
Judge:	You will have to sign it.
Mujahid-e-Millat:	I have already told you that I will sign it when I kiss the rope. I am in your clutches and am behind the bars. Take me to the Gallows and hang me.
Judge:	Mr. Niazi! Our officers will inquire from us whether you were served with the notice of death warrant.
Mujahid-e-Millat:	If you so fear from your officers, well, I sign it for you.

Mujahid-e-Millat signed the paper and put the date (May 7, 1953) on it. The Judge asked about his morale. He replied:

> You ask about my morale? It is higher than the sky. You can not imagine about it.[14]

Maulana Syed Khalil Ahmed Qadri was also sentenced to death by the military court.

The whole nation condemned these decisions because Martial Law authorities over-stepped their charter which was restoration of law and order only. The action was also resented by the Prime Minister. It also brought a sharp reaction from the Arab Countries. Due to this

pressure, Government of Pakistan was forced to commute the penalties of death into life imprisonment. Afterwards, both the great Muslim leaders were released in 1955.

Although, Anti-Qadiani movement 1953 was crushed by the government by using brutal and barbaric force but Ulama continued their struggle through their writings and speeches. An interesting incident is as under:

In March 1959, International Seerat Conference was held in Karachi. Field Marshal General Muhammad Ayub Khan, the then President of Pakistan, presided over the conference. Mujahid-e-Millat Maulana Niazi read his paper titled Maqaam-e-Rasool Aqal ki Roshni Mein. At the end of written paper, he addressed the audience impromptu and said:

> O the lovers of the Holy Prophet! Tell me, if the government of Ayub Khan be challenged, the regulation about it exists but there is no regulation about those who are challenging the prophethood of our Master (blessings and peace be upon him). Dissenters of Ayub Khan are put in the clamp of law but the dacoits of the finality of the prophethood of the Master of All Prophets (blessings and peace be upon him) are wandering publicly and there is no one who can stop them.

The conference hall was reverberated with the claps and Ayub khan went out from the hall very quickly from the rear gate after instructing government officials that he (Mujahid-e-Millat) is a bold person, keep strict eye on him.[15]

KHATME NABUWWAT MOVEMENT 1974:

The students of Nishtar Medical College Multan were traveling by Chenab Express to visit Peshawar on May 22, 1974. Qadianis distributed their provocative literature at Rabwah Railway Station. Muslim students raised slogans of Khatm-e-Nabuwwat Zindabad and Qadianiyyat Murdabad as a reaction. When these students came back on May 29, five thousand Qadianis were present at Rabwah Station. They attacked the Muslim students with sticks and light arms. Fifty students were badly injured with thirteen in critical condition. This incident

instigated Muslims to start Khatm-e-Nabuwwat movement once again. Muslims all over Pakistan started campaign against Qadianis. Public gatherings, processions and protests started at large scale. Police tried to control the situation by enforcing article 144 but people continued their protest and presented themselves for arrest. All national newspapers were publishing articles in the defense of the finality of the Prophethood. Provincial governments banned newspapers to publish news and articles on Rabwah incident but they refused. In this situation, government banned the publication of some newspapers including Nawa-i-Waqt Multan and Jasarat Karachi.

On June 9, 1974, an organization named All Pakistan Majlis-e-Amal Tahaffuz-e-Khatm-e-Nabuwwat was set up in Lahore consisting of eighteen religious parties. The great leader of 1953 anti-Qadiani movement Mujahid-e-Millat Maulana Abdus Sattar Khan Niazi was appointed Vice President of Majlis-e-Amal. Mujahid-e-Millat and Maulvi Yousaf Binori (President of Majlis-e-Amal) addressing a press conference, announced a deadline of June 13 for the approval of the following demands:

1. Qadianis should be declared non-Muslim minority.
2. They should be removed from key posts.
3. Rabwah should be declared open city.
4. Mirza Nasir and other Qadianis responsible for Rabwah incident should be arrested.

Prime Minister Zulfiqar Ali Bhutto addressed the nation on radio and television on June 13 and announced that the issue will be referred to the National Assembly on June 30. On the next day it was complete wheel-jam and shutter-down strike all over the country to support Majlis-e-Amal demands. Mujahid-e-Millat addressed Majlis-e-Amal gathering in Wazir Khan Masjid Lahore and said:

> Race, region, language and economic interests are not the base of our nationality. But it is based on the principles, belief and ideology of Islam. Love to the Prophet (blessings and peace be upon him) is our base. The

concept of finality of Prophethood is not a political or non-political issue but it is our faith and belief. Qadianis are agents of disbelivers. They have a mission in Israel and are friends of Jews who are enemies of Islam. Qadianis are enemies of Pakistan as well.[16]

Maulana Shah Ahmed Noorani (President Jamiat Ulama-e-Pakistan) moved a historic resolution in National Assembly on June 30, 1974 to declare Qadianis a non-Muslim minority. It contained signatures of twenty two opposition members. Later on fifteen more members signed it. Maulana Noorani said in the Assembly:

Sir, we beg to move the following:

Whereas it is a fully established fact that Mirza Ghulam Ahmed of Qadian claimed to be a prophet after the Last Prophet Muhammad (Peace be upon Him);

And whereas his false declaration to be a prophet, his attempts to falsify numerous Quranic texts and to abolish Jihad were treacherous to the main issues of Islam;

And whereas he was a creation of imperialism for the sole purpose of destroying Muslim solidarity and falsifying Islam;

And whereas there is a consensus of the entire Muslim Ummah that Mirza Ghulam Ahmed's followers, whether they believe in the prophethood of the said Mirza Ghulam Ahmed or consider him as their reformer or religious leader in any form whatever, are outside the pale of Islam;

And whereas his followers, by whatever name they are called, are indulging in subversive activities internally and externally by mixing with Muslims and pretending to be a sect of Islam;

And whereas in a Conference of the World Muslim Organization held in the holy city of Mecca-Al-Mukarram between the 6th and 10th April, 1974,

> under the auspices of Al-Rabita Al-Alam-e-Islami, wherein delegations from one hundred and forty Muslim organizations and institutions from all parts of the world participated, it has been unanimously held that Qadianism is a subversive movement against Islam and Muslim World, which falsely and deceitfully claims to be an Islamic sect;
>
> Now this Assembly do proceed to declare that the followers of Mirza Ghulam Ahmed, by whatever name they are called, are not Muslims and that an official Bill be moved in the National Assembly to make adequate and necessary amendments in the Constitution to give effect to such declaration and to provide for safeguard of their legitimate rights and interests as a non-Muslim minority of the Islamic Republic of Pakistan.[17]

The Assembly adjourned for two hours. During the break, Maulana Noorani met Prime Minister Zulfiqar Ali Bhutto in the chamber of the Speaker Sahibzada Farooq Ali Khan. Mr. Bhutto was disturbed due to the resolution and said to Maulana Noorani that he had positively created a problem and adversity for him. He urged Maulana Noorani not to make the National Assembly a religious debate house.[18]

Maulana Noorani said:

> You are a Prime Minister, the head of this country. If someone starts declaring himself the Prime Minister in your presence, you will declare him a traitor and file a suit against him. Similarly, there is no Prophet and Messenger after the Holy Prophet (Peace be upon Him). It is very simple that if someone challenges this belief, he should be declared a traitor and infidel.[19]

Maulana Noorani convinced Mr. Bhutto and after break the resolution was passed unanimously by the National Assembly. Addressing Mubahila Conference at Minar-e-Pakistan on October 25, 1988 Mujahid-e-Millat Maulana Niazi said:

> At the time Maulana Shah Ahmed Noorani moved resolution against Qadianis in the National Assembly, Qadianis requested him to exclude the name of Lahori Group from the resolution as they don't consider Mirza Ghulam Ahmed Qadiani a prophet. For this they offered him five million rupees from Rabwah Group and the same amount from the Lahori Group and placed the briefcase of currency notes in front of him. Maulana Noorani kicked the brief case and said: get out, I have been sold in the court of Mustafa (Peace be upon Him).[20]

The whole assembly was converted to a Special Committee and it was decided that the Committee will hold all its sessions "in-camera". The Committee proceeded as follows:

- **July 20-23:** Mirza Nasir Ahmed (Head of Rabwah Group) and Mr. Sadruddin (Head of Lahori Group) read out their Memoranda.
- **August 5-10, 20-24:** Mirza Nasir Ahmed was cross-examined by the Attorney General Mr. Yahya Bakhtiar.
- **August 27-28:** Mr. Sadruddeen (Head of Lahori Group) was cross-examined by the Attorney General.

The cross-examination of Qadianis revealed to the members of National Assembly the seriousness of the issue and consensus was developed about 90 years old Qadiani issue. Mr. Abdul Hafeez Pirzada (Law Minister) confessed the same. He said:

> We have heard this matter for the last three months. I must confess my own ignorance from the point of view that I did not know about this issue as deeply as some other members. Having heard it at length, we can feel why a Muslim had such a deep and emotional reaction to this issue.[21]

- **August 29 – September 3:** Members of Special Committee presented their views about Khatm-e-Nabuwwat and discussed about the outcomes of cross-examination of Qadianis.
- **September 6-7:** Attorney General presented his views about the outcomes of cross-examination.
- **September 7:** The whole nation spent the night between 6th and 7th September in a state of impatience and anxiety. Mr. Bhutto was also in a state of vacillation. He was thinking about resignation. According to him, to declare someone infidel will damage the secular image of Pakistan Peoples Party. But the Attorney General tried to convince him by quoting the point of view of Dr. Muhammad Iqbal about Qadianis. He said that if you are not ready to declare them infidel then consider yourself as infidel according the verdict of Qadianis. The Law Minister also supported the Attorney General and said we have to declare the Qadianis infidel keeping in view the proceedings of National Assembly. Maulana Kausar Niazi and Justice Afzal Cheema also supported the Attorney General and the Law minister. At 2:30 a.m. Prime Minister met Opposition Leaders and once again presented his doubts. Maulana Noorani said that Islam is declared the religion of Pakistan Peoples Party in its manifesto and the concept of finality of Prophethood is an integral part of Islamic faith. Therefore its preservation is part of your manifesto. The decision to declare Qadianis infidel will not be against the interests of your party. After two and half hours long meeting, it was finally decided that Prime Minister will announce the decision in the National Assembly.[22]

The Law Minister moved the following resolution in the last session of the Special Committee of the National Assembly on September 7, 1974:

Sir, I beg to move:

That the Special Committee of the Whole House approves and passes unanimously the following:

The Special Committee of the Whole House of the National Assembly unanimously resolves that the following recommendations be sent to the National Assembly for consideration and adoption.

The Special Committee of the Whole House, assisted by its Steering Committee and sub-Committee, having considered the resolutions before it or referred to it by the National Assembly and after perusal of the documents and examination of the witnesses, including the heads of Sadar Anjuman-i-Ahmadia Rabwah, and Anjuman-i-Ahmadia Ishaat-i-Islam Lahore, respectively unanimously makes the following recommendations to the National Assembly:

(A) That the Constitution of Pakistan be amended as follows:

(i) that in Article 106(3) a reference be inserted to the person of the Qadiani Group or the Lahori Group (who call themselves 'Ahmadis');

(ii) that a non-Muslim be defined in a new clause in Article 260.

To give effect to the above recommendations, a draft Bill unanimously agreed upon by the Special Committee is appended.

(B) That the following Explanation be added to section 295A of the Pakistan Penal Code:

Explanation: A Muslim who professes, practices or propagates against the concept of the finality of the Prophethood of Muhammad (Peace be upon Him) as set out in clause (3) of Article 260 of the Constitution shall be punishable under this section.

(C) That consequential legislative and procedural amendments may be made in the relevant laws such as National Registration Act, 1973 and the Electoral Rolls Rules, 1974.

(D) That the life, liberty, property, honour and fundamental rights of all citizens of Pakistan, irrespective of the communities to which they belong, shall be fully protected and safeguarded.

Signed:

1. Abdul Hafeez Pirzada
2. Maulvi Mufti Mahmood
3. Mualana Shah Ahmed Noorani Siddiqi
4. Prof. Ghafoor Ahmed
5. Ghulam Farooq
6. Ch. Zahoor Elahi
7. Sardar Moula Bakhsh Soomro

This motion was adopted unanimously and the Special Committee of the Whole House adjourned sine die and it became functus officio.[23]

Then National Assembly session started and the Law Minister presented the following historic bill to amend the constitution:

A bill further to amend the Constitution of Islamic Republic of Pakistan

Whereas it is expedient further to amend the Constitution of Islamic Republic of Pakistan for the purpose hereinafter appearing;

It is hereby enacted as follows:

1. Short title and commencement:

   (1) This act may be called the Constitution (Second Amendment) Act, 1974.

   (2) It shall come into force at once.

2. Amendment of Article 106 of the Constitution: In the Constitution of the Islamic Republic of Pakistan, hereinafter referred to as Constitution, in article 106, in clause (3) after the word "communities",

the words and brackets "and persons of the Qadiani group or the Lahori Group (who called themselves 'Ahmadis') shall be inserted.

3. Amendment of Article 260 of the Constitution: In the Constitution, in Article 260, after clause (2), the following new clause shall be added namely:

    (3) A person who does not believe in the absolute and unqualified finality of the Prophethood of Muhammad (Peace be upon Him), the last of the Prophets or claims to be a prophet, in any sense of the word or of any description whatsoever, after Muhammad (peace be upon him), or recognizes such a claimant as a prophet or a religious reformer, is not a Muslim for the purposes of the Constitution or Law.[24]

This bill was passed by all of the 130 members present in the National Assembly. Then the bill was presented in the Senate and all of the 31 senators present in the House cast their vote in its favor.

PUBLIC REACTION:

Muslims all over Pakistan were very happy on the decision of National Assembly. They greeted one another and celebrated this historic occasion with full religious passion. Leaders of various political parties and religious organizations expressed satisfaction over the historic decision.

REACTION OF ISLAMIC WORLD:

The decision was welcomed by the Islamic world as well. Muslim leaders all over the world appreciated this decision. Secretary General of Islamic Secretariat Mr. Hasan-ul-Tohamy appreciated the decision and hoped that other members of the Islamic Secretariat would follow it.

IMPACTS OF SECOND AMENDMENT:

- Muslims of Pakistan succeeded in the mission of preservation of the belief of the finality of prophethood.
- This amendment closed the doors of prophetic claims in Pakistan forever.
- The law and order situation was improved.
- Conspiracies of Qadianis against Islam and Pakistan controlled.

CONCLUSION:

The Muslims of Subcontinent started struggle against Qadianism in 1883 A.D. and achieved their goal of preservation of the belief of the finality of prophethood through second amendment in the Constitution of Pakistan in 1974 A.D. This long struggle, full of hardships and sacrifices of life and property, shows the commitment of Muslims with their basic beliefs. This struggle was an evidence of the firm relation of Muslims with their Master Hazrat Muhammad (blessings and peace be upon him).

NOTES & REFERENCES:

1 Suleman Bin Al Ash'as, Abu Daud. Sunan Abi Daud (Beirut Lebanon, Dar Ibne Hazm: 1997) 291/4

2 This detail is taken from:
Qadri, Muhammad Amin, Mufti. Encyclopedia Aqeeda-e-Khatm-e-Nabuwwat (Karachi, Idara Tahuffuz-e-Aqaid-e-Islamia: 2005) 46/1
Naeemi, Ataullah, Mufti Muhammad. Qadianion ka Musalmanon se *Kia Ta'alluq*? (Karachi, Jamiat Ishaat-e-Ahle Sunnat Pakistan: 2007) 21-35

3 The National Assembly of Pakistan (NAP) Proceedings of the Special Committee of the Whole House Held in Camera to Consider The Qadiani – Official Report (Islamabad, National Book Foundation: 2010) 1599-1608/12

4 He was the grandson of Mirza Ghulam Ahmed and the third head of Qadiani movement. He advocated the Qadiani case in the National Assembly of Pakistan in 1974.

5 Shah Ismail Dehlavi wrote in Taqwiyyat-ul-Iman in 1826 A.D.:

> Allah's status is so great and exalted that if He so wishes, He may bring into existence in a moment, merely by uttering a word "Be", millions of Prophets, saints, jinns, angles equal to Gabriel and Prophet Muhammad (blessings and peace be upon him) in terms of status. (Taqwiyyat-ul-Iman, Karachi, Jamat Mujahedeen Pakistan, 1989: 67)

Mirza Nasir Ahmed presented this statement seven times in NAP to protect his religion. (The NAP Proceedings of the Special Committee of the Whole House Held in Camera to Consider The Qadiani issue – Official Report, Islamabad, National Book Foundation, 2010: 471/3, 652/4, 655/4, 656/4, 657/4, 660/4, 683/5)
Muhammad Qasim Nanotvi (The founder of Darul Uloom Deoband) wrote in Tahzeer-un-Nas in 1872 A.D.:

a. According to the masses, the meaning of the finality of the Messenger of Allah (blessings and peace be upon him) is that his era is after the era of past prophets and he is last of the prophets, but the people of understanding know it very well that being the first or the last, chronologically, does not carry any excellence per se. (Tahzeer-un-Naas, Deoband, Kutub Khana Raheemiyyah, year not mentioned: 3)
b. In short, if the meaning of the word "finality" is suggested as explained by me, then the finality of his prophethood will not be exclusively attached to the past prophets. But even if supposedly during the era of the Prophet (blessings and peace be upon him) there emerges any prophet anywhere, the finality of his Prophethood retains as usual. (Ibid. 14)
c. If supposedly after the era of the Prophet (blessings and peace be upon him) any prophet is born, the finality of Prophethood of Muhammad (blessings and peace be upon him) shall not be affected, then how can it be affected if his contemporary prophet is suggested in some other earth or supposed on this earth. (Ibid. 25)

Mirza Nasir Ahmed presented a written Memorandum in NAP in 1974. He mentioned the statements of Tahzeer-un-Naas on its page number 182 and also at page number 46 of its appendix 6. (Memorandum, United Kingdom, Islam Publications Ltd. 2003: 182) (Appendix 6 to Memorandum, Islamabad, Islam Publications Ltd. 1990: 46)

6 Muhammad Iqbal, Dr. Islam and Ahmadism (Multan, Aalmi Majlis-e-Tahaffuz-e-Khatm-e-Nabuwwat: year not mentioned) 48

7 Muhammad Iqbal, Dr. Qadianis and Orthodox Muslims (www.alhafeez.org)

8 Ibid.

9 Tarazi, Muhammad Ahmed. Tehreek-e-Tahaffuz-e-Khatm-e-Nabuwwat (Karachi, Ufaq Publications: 2009) 183

10 Ibid. 185

11 Muhammad Munir, Justice. Report of the Court of Enquiry 1954 (Lahore, Superintendent Govt. Printing Punjab: 1954) 75

12 Ibid. 97

13 Monthly Zia-e-Haram Lahore, (Mujahid-e-Millat Number: July 2001) 41

14 Ibid. 47

15 Qasoori, Muhammad Sadiq. Mujahid-e-Millat ka Roohani Maqaam (Qasoor, Mujahid-e-Millat Foundation: 2004) 38

16 Tarazi, Muhammad Ahmed. Tehreek-e-Tahaffuz-e-Khatm-e-Nabuwwat (Karachi, Ufaq Publications: 2009) 482

17 The National Assembly of Pakistan (NAP) Debates – Official Report (Islamabad: June 30, 1974) 1306

18 Tarazi, Muhammad Ahmed. Tehreek-e-Tahaffuz-e-Khatm-e-Nabuwwat (Karachi, Ufaq Publications: 2009), 515

19 Mazhar Hussain. Pakistan ke Siyasi Ittehadon mein Maulana Shah Ahmed Noorani ka Kirdar {M.Phil thesis Islamic University Bahawalpur} (Jauharabad, Allama Shah Ahmed Noorani Research Centre: 2009) 97

20 Tarazi, Muhammad Ahmed. Tehreek-e-Tahaffuz-e-Khatm-e-Nabuwwat (Karachi, Ufaq Publications: 2009), 523

21 The NAP Proceedings of the Special Committee of the Whole House Held in Camera to Consider The Qadiani – Official Report (Islamabad, National Book Foundation: 2010) 3073/21

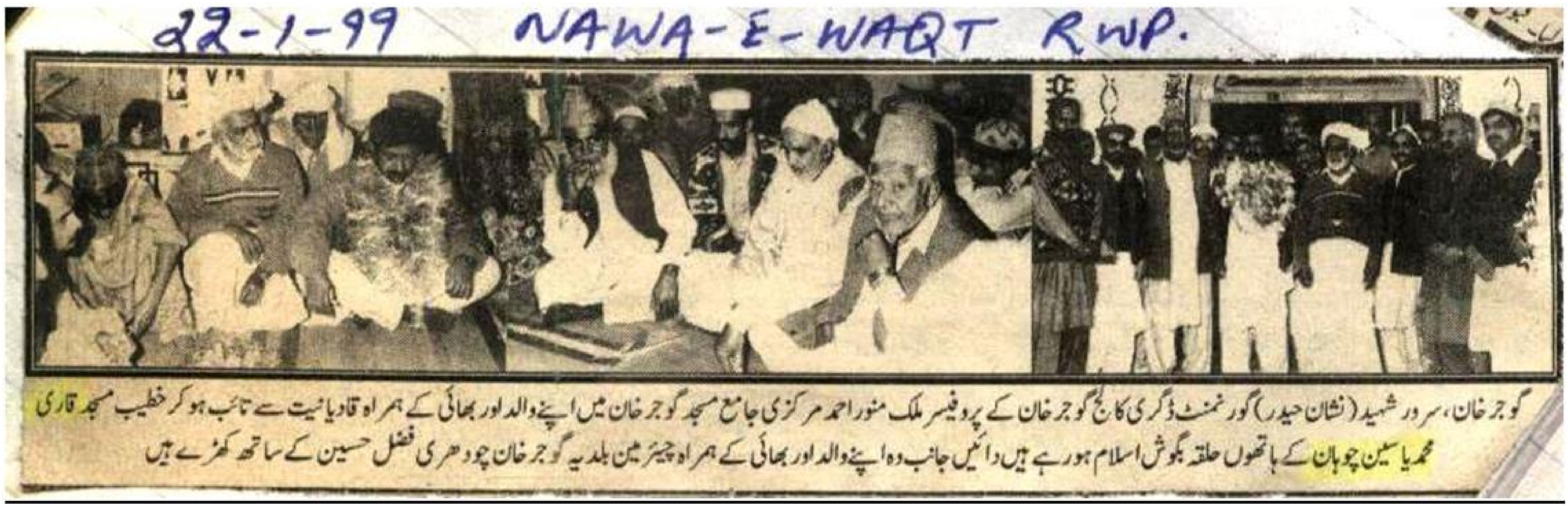
22 Tarazi, Muhammad Ahmed. Tehreek-e-Tahaffuz-e-Khatm-e-Nabuwwat (Karachi, Ufaq Publications: 2009) 558-563

23 The NAP Proceedings of the Special Committee of the Whole House Held in Camera to Consider The Qadiani – Official Report (Islamabad, National Book Foundation: 2010) 3077/21

24 Bashir Ahmed. The Ahmadiyya Movement: British-Jewish connections (Rawalpindi, Islamic Study Forum: 1994) 416

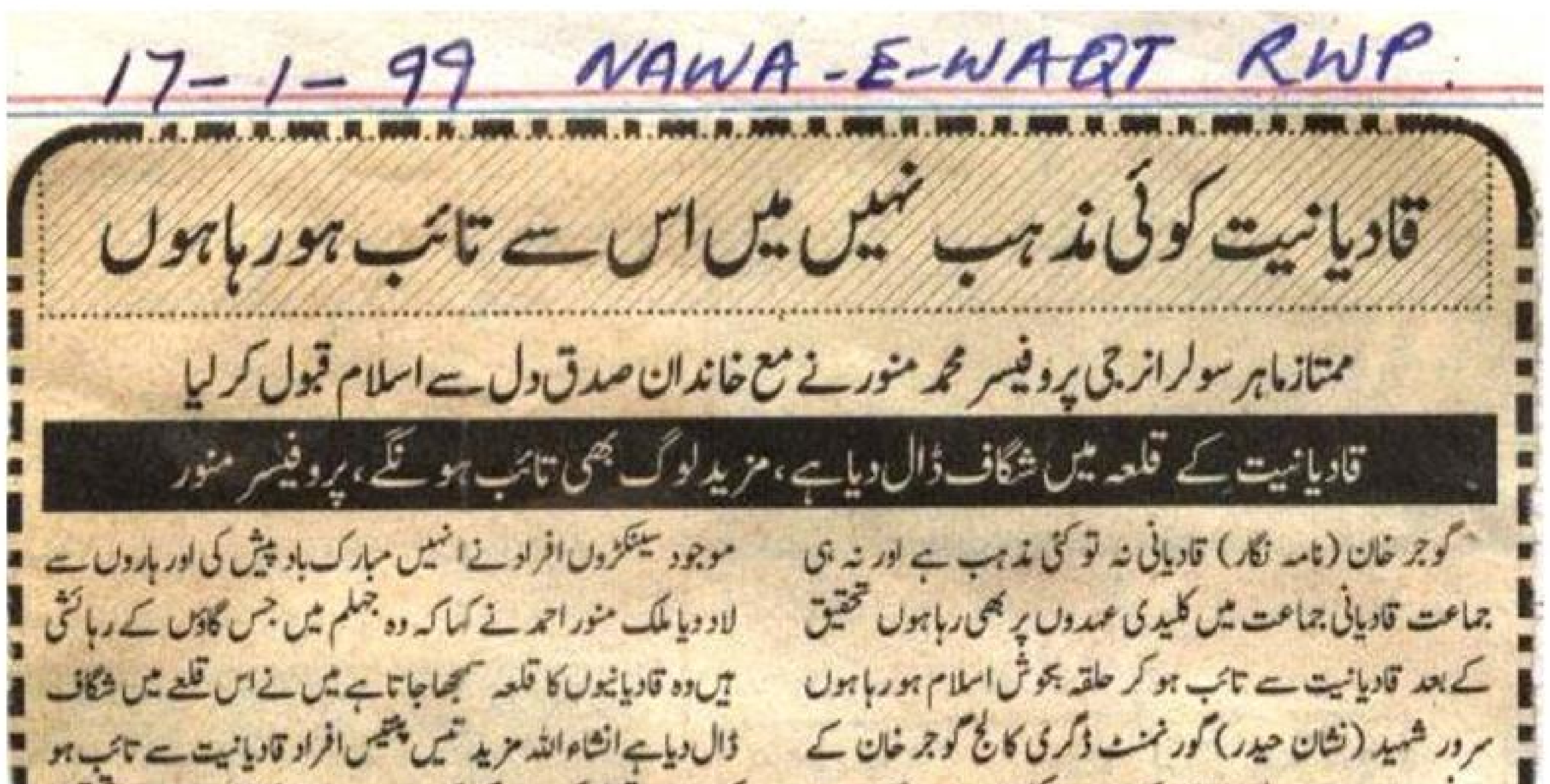
A LUMINOUS CHAPTER OF OUR HISTORY

A central leader of Qadiani Jamat, eminent Solar Energy Scientist
Prof. Munawwar Ahmed Malik
embracing Islam at the blessed hands of the father of the writer of this paper
Markazi Khateeb Gujar Khan
Allama Qari Muhammad Yasin Chohan (1940-1999)



22-1-99 NAWA-E-WAQT RWP.

گوجر خان، سرور شہید (نشان حیدر) گورنمنٹ ڈگری کالج گوجر خان کے پروفیسر ملک منور احمد مرکزی جامع مسجد گوجر خان میں اپنے والد اور بھائی کے ہمراہ قادیانیت سے تائب ہو کر خطیب مسجد قاری
محمد یاسین چوہان کے ہاتھوں حلقہ بگوش اسلام ہو رہے ہیں دائیں جانب وہ اپنے والد اور بھائی کے ہمراہ چیئرمین بلدیہ گوجر خان چودھری فضل حسین کے ساتھ کھڑے ہیں



17-1-99 NAWA-E-WAQT RWP.

قادیانیت کوئی مذہب نہیں میں اس سے تائب ہو رہا ہوں

ممتاز ماہر سولر انرجی پروفیسر محمد منور نے مع خاندان صدق دل سے اسلام قبول کر لیا

قادیانیت کے قلعہ میں شگاف ڈال دیا ہے، مزید لوگ بھی تائب ہونگے، پروفیسر منور

گوجر خان (نامہ نگار) قادیانی نہ تو کوئی مذہب ہے اور نہ ہی جماعت قادیانی جماعت میں کلیدی عہدوں پر بھی رہا ہوں تحقیق کے بعد قادیانیت سے تائب ہو کر حلقہ بگوش اسلام ہو رہا ہوں سرور شہید (نشان حیدر) گورنمنٹ ڈگری کالج گوجر خان کے پروفیسر منور احمد جو سولر انرجی کے ماہر اور کئی ایجادات کے موجد ہیں نے اپنے خاندان کے ہمراہ جمعۃ الوداع کے مبارک موقع پر مرکزی جامع مسجد گوجر خان کے خطیب قاری محمد یاسین چوہان کے ہاتھوں کلمہ طیبہ اور کلمہ شہادت پڑھ کر صدق دل سے اسلام قبول کر لیا ملک منور احمد کے والد اور بھائی نے بھی اسلام قبول کر لیا۔ قبول اسلام اور قادیانیت کو خیر آباد کہنے پر جامع مسجد میں موجود سینکڑوں افراد نے انہیں مبارک باد پیش کی اور ہاروں سے لاد دیا ملک منور احمد نے کہا کہ وہ جہلم میں جس گاؤں کے رہائشی ہیں وہ قادیانیوں کا قلعہ سمجھا جاتا ہے میں نے اس قلعے میں شگاف ڈال دیا ہے انشاء اللہ مزید تیس پینتیس افراد قادیانیت سے تائب ہو کر اسلام قبول کریں گے ملک منور احمد نے کہا کہ میں نے تحقیق کی ہے اور اس نتیج پر پہنچا ہوں کہ یہ نہ کوئی مذہبی ہے نہ جماعت ہے اس لئے میں نے اسے خیر آباد کہہ دیا ہے خطیب محمد یاسین چوہان نے کہا کہ قادیانیت کو خیر آباد کہنے پر انہیں مشکلات کا سامنا کرنا پڑے گا لہذا وہ ثابت قدم رہیں اور انہوں نے اپنے بھرپور تعاون کا بھی یقین دلایا۔



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